A SECOND

LETTER

TO

The Bishop of *Oxford*,

ON THE

UNPARDONABLE SIN, &c.

[Price Six-pence.]

ERRATA.

PAGE 6. l. 4, read *the 8th Verse*. p. 10. l. 11, read *Mark* i. 10. p. 12. l. 7, read *Pharisees*. p. 12. l. 20, read 24. *But when the* Pharisees *heard it, they said, This Fellow doth not cast out Devils, but by* Beelzebub *the Prince of the Devils*; and in the following Verses, read 25, 26, instead of 24, 25.

A SECOND

LETTER

TO THE

RIGHT REVEREND

The Lord Biſhop of *Oxford*,

PROVING,

That the Unpardonable Sin, commonly thought to be a Sin againſt the Holy Ghoſt, is denying the SUPREME GOD-HEAD OF JESUS CHRIST.

By the Author of the Letter to the Biſhop of *Oxford*, concerning the Trinity.

——— *There is a Sin unto Death; I do not ſay that he ſhall pray for it.* 1 John v. 16.

LONDON:

Printed for T. GARDNER, at *Cowley*'s *Head*, without *Temple-Bar*. 1739.

Juſt Publiſh'd,

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BRITISH MUSEUM

A SECOND

LETTER

TO THE

Lord Biſhop of Oxford, *proving, That the Unpardonable Sin, commonly thought to be* a Sin againſt *the* Holy Ghoſt, is denying the Supreme God-head of our Saviour Jeſus Chriſt.

My Lord,

I. IN the former Letter to your *Lordſhip* concerning the Holy Trinity, it was propos'd to ſubmit to your Lordſhip a very important Queſtion of the

Neceſſity of Faith in that adorable Myſtery. The Words of our Bleſſed Lord, as they ſtand in the *Greek* of St *Matthew*'s Goſpel, ſeeming *to make the Denial of our Saviour's Supreme God-head*, THE UNPARDONABLE SIN.

II. THIS Explanation of that Text being very different from the Senſe put upon it by the Tranſlators of our *Engliſh* Bibles, and yet very agreeable to ſome Clauſes in one of the three Creeds receiv'd by our Church, becauſe it may be prov'd by Scripture; this, together with the great Importance of the Queſtion, is humbly offer'd as the Apology for this ſecond Intruſion upon your Lordſhip.

III. THAT no more of your Time be taken up than is merely neceſſary, this humbly craves to ſubmit to your Lordſhip ——

FIRST, Whether the *Greek* declaring the Unpardonable Sin, St. *Matthew* xii. 31, 32. may not be tranſlated, ſo as to ſhew that Sin, to be the denying our Bleſſed Lord's Supreme Eternal God-head.

SECONDLY, Whether the *Greek* ought not to be ſo tranſlated.

IV. FIRST, The Tranſlation of the *Greek*, humbly propos'd, is as follows.

ST.

St. *Matthew* xii. 31. *Wherefore I ſay unto you, all Manner of Sin and Blaſphemy ſhall be forgiven unto Men: But the blaſpheming the Spirit ſhall not be forgiven unto Men.*

32. *And whoſoever ſpeaketh a Word* (or formeth an Argument) *againſt that Son of the Man, it may be forgiven him. But whoſoever ſpeaketh againſt that Spirit of that Holy One, it ſhall not be forgiven him, neither in the Diſpenſation that now is, nor in that which is coming.*

And it is humbly ſubmitted to your Lordſhip, Whether the *Greek* will not fairly bear this Interpretation.

V. Secondly, It is humbly ſubmitted alſo to your Lordſhip, Whether the *Greek ought* not to be thus tranſlated; for theſe Reaſons.

V. (1.) In the receiv'd Verſion the Tranſlators have *added* the Word *Holy*, and tranſlated the *Greek* by *Ghoſt*; which confines the Text to *the Perſon of the Holy Ghoſt*. But if the Addition be taken away, and the Word *Spirit* put into the Place of *Ghoſt*, the Clauſe may have ſuch other Senſe as other Paſſages *require it ſhould have*.

V. (2.) Our Bleſſed Lord teaches us

to understand by the Term Spirit, *the Substance or Nature of God, or God-head. St,* John iv. 24. he is pleas'd to tell the *Samaritan* Woman, *God is* a SPIRIT.

V. (3.) THE Word *Spirit*, therefore, signifies in general, that which is meant by the Terms *God-head* or *Substance*, or *Nature of God.* That Spiritual Nature which subsisteth in all the Persons. Thus *Psalm* cxxxix. 6. *Whether shall I go then from thy Spirit? Or whether shall I go then from thy* Presence? Where the Word render'd Presence signifies *Persons.* Shewing that the *Spirit* or Substance of God, subsisting in all the Persons, is omnipresent.

V. (4.) So also the Inspir'd Apostle, 1 St. *John* v. 6. *It is* the Spirit *that beareth Witness, because the Spirit is Truth.* The Greek is very emphatical —— *that Spirit is the Truth.* Perhaps call'd The Truth, because the Septuagint in *Job* v. 12. renders *Tushiah*, which signifies *the Substance*, by *Alethes*, which signifies *the True Thing.* And thereby intimating the Term *Spirit* to denote the Substance of God.

AND then the Text having enumerated three Witnesses in Heaven and three on Earth, to the Coming of our Lord, it says,

This

This *is the Witneſs of God which he has teſtify'd of His Son.* Thus teaching us that the Spirit is the Subſtance ſubſiſting in the Perſon of God the Father, by Virtue of which, the Witneſs of the Subſtance is the Witneſs of each and every of the Perſons, and therefore of God the Father. Here then the SPIRIT is *the Subſtance of God in each of the Perſons*, as before in *Pſalm* cxxxix. 6.

V. (5.) IN the ſame Paragraph (1 *John* v.) we read in the *7th* Verſe, *For there are three that bear Record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are one.* And in the *8th* Verſe it follows, *And there are three that bear Witneſs in Earth, the Spirit, the Water, and the Blood, and theſe three agree in one.* Thus the receiv'd Verſion. But the *Greek* ought to have been tranſlated —— *theſe three are* IN THAT ONE.

Where by the Genius of the *Greek* Original, the Word ONE in the *7th* Verſe is confin'd to the Word *Spirit* in the *6th* Verſe; and the Words IN THAT ONE in the *8th* Verſe are confin'd to the Word *One* in the *7th* Verſe, which by the way ſhews the Authenticity of that *7th* Verſe: For without it the Argument is defective. And it does not appear *what that one is* in which

which the Spirit, the Water and the Blood are ſaid to be.

Now THE SPIRIT, One of the three Witneſſes in the 3*d* Verſe, is *the God-head of our Lord Jeſus*, the Second Perſon ſubſiſting in that Spirit, which in the 6*th* Verſe is the Subſtance in which all the Perſons do eternally ſubſiſt. It is *His Perſon*, becauſe it is join'd here with the Water and the Blood, in which, in Verſe 6. He is ſaid to come. And his Perſon is ſaid to be IN JEHOVAH (*i. e.* the Subſtance) *Pſalms* lvi. 10. *In God's Word will I rejoice; in the Lord's Word I will comfort me.* The Original ought to have been tranſlated —— *In the Elohim* (the Holy Trinity) *I will praiſe the Word: In Jehovah* (the Subſtance, the ſame as that One Spirit) *I will praiſe the Word.* Here the Term SPIRIT ſignifies *the God-head in the Perſon of God the Son.*

V. (6.) So alſo in St. *Mark* in the following Paragraph:

ST. *Mark* ii. 5. *Jeſus —— ſaid unto the Sick of the Palſy, Son, thy Sins be forgiven thee. But there were ——— Scribes —— there reaſoning in their Hearts, Why doth this Man thus ſpeak Blaſphemy? Who can forgive Sins but God only? And immedi-*

immediately Jesus perceiving IN HIS SPIRIT *that they so reason'd within themselves, said unto them, Why reason you these Things in your Hearts? Whether is it easier to say, Thy Sins are forgiven thee: Or to say, Arise, take up thy Bed and walk? But that ye may know that the Son of Man hath Power on Earth to forgive Sins* ——

THE *Spirit* here is *that God-head in the Person of Christ*, in Virtue whereof He knew the Thoughts of these *Pharisees*. For to know the Thoughts is *the peculiar Prerogative of God*, 2. *Chronicles* vi. 30. And He himself herein asserts his having Power to forgive Sins, which also appertains to God alone.

V. (7.) So again, *Romans* i. 3. *Jesus Christ our Lord, made of the Seed of* David *according to the Flesh: And declar'd to be the Son of God with Power, according to the Spirit of Holiness, by the Resurrection from the Dead.*

OUR Blessed Lord had, in Proof of his being the Christ, given the *Jews* for a Sign that they might destroy the Temple of his Body, and in three Days he would raise it up, St. *John* ii. 18, 19. This he did in Virtue of that Spirit of Holiness, that Supreme God-head in his Person, and thereby

thereby prov'd Himſelf to be the Son of God, *whoſe own Arm brought Salvation unto himſelf.* Iſaiah lxiii. 4.

V. (8.) So alſo 1. *Corinthians* xv. 48. (as it ought to have been render'd) *The firſt Man* Adam *was for the Living Soul; the laſt* Adam *was for the Quickning Spirit.*

i. e. For the Reception of each reſpectively; diſtinguiſhing the two Natures in his Perſon. The laſt *Adam*, which was for the Reception of His God-head, diſtinguiſh'd from that God-head, which is the Quickning Spirit, for whoſe Reception it was made. Now as *all Things were made* by *Him*, and *without Him nothing was made that was made*, His God-head is juſtly ſtil'd *the Quickning Spirit.*

To which may be added.

Hebrews ix. 14. ——— *The Blood of Jeſus Chriſt, who through the Eternal Spirit offer'd himſelf without Spot or Cenſure to God, ſhall purge your Conſciences from dead Works to ſerve the Living God.*

Had not that Eternal Spirit ſubſiſted in his Perſon, had he been a Creature how excellent ſoever, he could not have offer'd himſelf without Cenſure to ſuffer for us. But as he is that Eternal Spirit, he is abſolutely free, and did offer himſelf without being

being liable to cenſure for ſo doing. And was ———

V-(9.)-- 1. TIM. iii. 16. *God manifeſt in the Fleſh, juſtify'd by the Spirit.* --- *Add* --

- V. (10.) REV. ii. 11. *He that hath an Ear, let him hear what the Spirit ſaith unto the Churches.*

So alſo v. 17, 29. *and Ch.* iii. *v.* 6, 13, *and v.* 22.

IN which the Perſon ſpeaking is Jeſus Chriſt our Lord, and call'd *the Spirit.*

V. (11.) LASTLY, to name no more.

REV. xxii. 16. *I Jeſus —— am the Root and Off-ſpring of* David, *and the bright Morning Star.* —— *The Spirit* and the Bride ſay, Come.

THE Lord diſtinguiſhes his two Natures, the Root and Off-ſpring of *David*, and the bright Morning Star, ſignifying his Human Nature; and *The Spirit* his God-head.

AND now if the Term *Spirit* ſignifies *the God-head* of our Saviour in the above quoted Texts, it may alſo ſignify the ſame in the Text in Queſtion. And the denying his Supreme God-head may be that Sin that never will be pardon'd.

VI. IT is therefore humbly ſubmitted to your Lordſhip whether (1) *The Title of*

Chriſt in the Text; And (2) *the Arguments uſed to confute the Blaſphemy of the* Phariſees, *do not confine the Term* SPIRIT *in the Text, to ſignify the Supreme God-head of our Saviour.*

VII. (1) THAT Title is THE HOLY ONE: A Title which is given him in the *Pſalms* xvi. 11. —— *Thou ſhall not ſuffer thy* HOLY ONE *to ſee Corruption.* And was known even by the Infernal Spirit to be His Title St. *Mark* i. *And* v. 34. *The Goſpel, ſays our Lord, ſuffer'd them not to ſpeak, becauſe they* knew him.

VII. (2) THE ſame Title is given to Him in the Hymn us'd at the Holy Communion in our Liturgy. —— *Thou only art Holy.* Where the Word particularly reſpects his Perſon, as being our great Expiation, which was made by Him in our Nature: And ſince neither the Father or the Holy Ghoſt are Incarnate, our Lord Jeſus in that reſpect is *Only Holy.*

VII. (3) BUT upon all other Accounts, the Three Perſons in the moſt Holy Trinity are the Only Holy. *Revelations* xv. 3, 4. *Great and marvellous are thy Works O Lord God Almighty ——— thou only art Holy.* ——— Where the Title *Almighty* is in the *Greek Pantocrator*, the Word

Word by which the Septuagint tranſlate *Sabbaoth*. The Stile in which the Seraphs proclaim'd the moſt Holy Trinity upon the Coming of God the Son in his firſt *Shecinah* into the Temple in Preſence of the Prophet. And which they explain'd by Thrice repeating the Title Holy.

ISAIAH vi. 2, 3 —— *The Seraphims ---- one cry'd* (or proclaim'd) *to another and ſaid, Holy, holy, holy, Lord of Hoſts. The Original is Jehovah Sabbaoth.*

EACH Perſon therefore is Holy; yet only the Son is our Expiator. He in that Senſe is the *Only Holy*, as being both the Holy One the Spirit ſubſiſting in the Second Perſon, and alſo the Son of Man whom that Spirit hath aſſum'd, and in whom he dwells.

VII. (4.) Let me have Leave to add (tho' it does not belong to the Queſtion) That on the account of being Incarnate, the Perſon of the Son is ador'd as the Only Lord in the ſame Hymn; where after the Words Thou only art Holy, the Church teaches us to add ——

—— *Thou only art the Lord* ——

that is ADONAI; the Lord in two Natures; the Lord Incarnate. Which Title is by

the Nature and Reaſon of Things appropriate to our Bleſſed Saviour. But *this by the way only.*

VIII. THEREFORE to proceed to the Scope of the Arguments us'd by our Bleſſed Lord for confuting the Blaſphemy of the Pharisees; all which are humbly ſubmitted to your Lordſhip, Whether they do not prove That Blaſpheming the Spirit of the Holy One, to be the denying our Lord's Supreme God-head.

IX. THE Account of the Whole in the Goſpel is;

ST. *Matthew* xii. 22. *Then was brought to him, one poſſeſs'd of a Devil, blind and dumb, and he heal'd him, inſomuch that the Blind and Dumb both ſpake and ſaw.*

23. *And all the People were amaz'd and ſaid, Is not this* [the Chriſt] *the Son of* David?

24. *And Jeſus knew their Thoughts, and ſaid unto them:*

25. *Every Kingdom divided againſt itſelf is brought to Deſolation: And every City and Houſe divided againſt itſelf ſhall not ſtand. And if* Satan *caſt out* Satan, *he is divided againſt himſelf, how then ſhall his Kingdom ſtand?*

IX. (1.) THIS is the firſt Argument brought

brought by our Bleſſed Lord. *Satan* at that Time remain'd Governor of the Heathen World, and was to be deſtroy'd by him who was to come out of *Jacob* and have the Dominion.

St. *Luke* iv. 5. *The Devil taking him up into an exceeding high Mountain, ſheweth him all the Kingdoms of the World in a Moment of Time.*

6. *And the Devil ſaid unto him, All this Power will I give thee and the Glory of them, for that is deliver'd unto me; and to whomſoever I will, I give it.*

7. *If thou therefore wilt worſhip me, All ſhall be thine.*

Numb. xxiv. 19. *Out of* Jacob *ſhall he come that ſhall have the Dominion, and ſhall deſtroy him that remaineth out of the City:* Or ſhall turn the Governor out of the City. *As the* Hebrew *may ſignify.*

And therefore it was abſurd in the *Phariſees* to think *Satan* would turn himſelf out.

Now unleſs this Monarch from *Jacob* did this by his own Power, What Proof would ariſe from hence of his being Him who was to have the Dominion? And if the Spirit of that Holy One in v. 32. is

not

not the Supreme God-head of our Lord, What Proof is this that his Perſon was to have the Dominion?

IX. (2.) The next Argument is in theſe Words;

St. *Matthew* xii. 27. *And if I by* Belzebub *caſt out Devils, by whom do your Children* (or your Diſciples) *caſt them out? Therefore they ſhall be your Judges.*

The *Jews* caſt out Devils by the Name of the God of *Abraham*, the God of *Iſaac*, and the God of *Jacob*. Our Saviour caſt them out by his own Power, and in his own Name. Thus proving himſelf to be the God of *Abraham*, in whoſe Name their Diſciples caſt out Devils.

St. *Juſtin Martyr*.

The Propheſy ——— Lift up the Gates that the King of Glory may make his Entry, cannot properly be ſpoken of any of your Kings ——— it can only be ſpoken of this our Chriſt ——— As you may now be eaſily convinc'd by ocular Demonſtration. For if by the Name of this Perſon who is the Son of God, and made Man capable of ſuffering and dying, who aroſe again from the Dead and aſcended

cended into Heaven; If by his Name you exorciſe any Devil, he is overcome. But not one of the Devils can be ſubdued by every Name of ſuch as among you have been Kings or Good Men, or Prophets, or Patriarchs. But if any of you exorciſe by the Name of the God of *Abraham* and the God of *Iſaac*, it is ſubdued in the ſame manner.

Dialogue with Trypho *p.* 225. *Edit.* London 1719. 8*vo.*

Theophilus Antiochenus.

To this Day the Poſſeſs'd of the Devil are heal'd in the Name of the true God.

Ad Autil. Lib. ii.

This alſo ſhews that our Lord, who did it in his own Name, is that true God.

Let me have your Lordſhip's Leave to add as an Inſtance of the Condeſcention of our Bleſſed Lord, That he in ſome Ages after was pleas'd to convince the Heathen Exorciſts of his being the Supreme God, by this very Inſtance of his Power over the Devil.

Damaſcius apud Photium.

Theoſebius did drive out the Devil ——— by Exor-

Exorciſms, tho' he neither underſtood Magic, nor car'd for the Chriſtian Religion (*). Yet extending *(his Hands)* he adjur'd the Rays of the Sun (†), and the God of the *Hebrews* (‡).

Phot. Cod. ccxlii.
Damaſcius.

FROM the whole it is evident, The caſting out Devils by our Lord in his own Name, and by the *Jews* in the Name of the God of *Abraham*; prove him to be that God of *Abraham*: And that the Spirit of the Holy One whom the *Phariſees* blaſphemed, is the Supreme God-head in his Perſon.

HAD it not been *his own Spirit*, and not the Holy Ghoſt, that gave Power over the Devils to the Apoſtles (St. *Luke* ix. 1.) Would he not have refer'd them to pray to

(*) THE *Greek* is *Theurgia*, which is here render'd the Chriſtian Religion by the Authority of *Maximus* upon St. *Dyonis. Eccles. Hier.* cap. xii. § 11. where it ſays —— —— *Theurgia is the OEconomy of Salvation or Chriſtian Religion.*

(†) I TAKE this Phraſe to be of the ſame Signification as the *Brightneſs of the Glory*, Hebrews i. 3. which is one of the Deſcriptions of our Bleſſed Lord.

(‡) THE Editor of *Photius* puts this Note in the Margin. *By the God of the* Hebrews *he means Chriſt, for at firſt the Chriſtians were call'd* Jews *and* Hebrews.

to the Father for it, as he did afterwards for the other Powers neceſſary to qualify them for that Office. *Acts* i. 4.

IX. (3.) OUR Bleſſed Lord's *Third* Argument is this:

ST. *Matthew* xii. 28. *But if I caſt out Devils* in the Spirit of God, *then is the Kingdom of God come unto you.*

THERE have been *two* Kingdoms of God in this World, and a *third* is now in being.

THE FIRST was the Kingdom of the moſt Holy Trinity, commencing at the Creation. Wherein all Things were order'd as if it had been foreſeen *Adam* would have comply'd with the Reſtraint, which was to have been the Evidence of his Choice of Life. There was then no Mediator of Redemption. There was indeed a viſible Appearance, in which the Perſon of God the Son did then appear and converſe with Men, as has been obſerv'd in the former to your *Lordſhip*, p. 17. § xxii. But this could not redeem *Adam* in caſe he ſhould chooſe Death, or (which was the ſame) ſhould be mad enough to think, he might do that of which Death would be the neceſſary Conſequence, and yet not die.

THIS *Kingdom* was put an End to by that Act of *Adam*'s.

THE SECOND *Kingdom* commenc'd at that fatal Error of *Adam*'s. Upon which God the Son came down and took upon him the Redemption of Man, as has been obſerv'd in my former to *your Lordſhip*, p. 18. § XXV.

THIS was the Kingdom of the Mediator, in which God the Son in the Character of Mediator, ſubordinate to the moſt Holy Trinity, govern'd the World. His Title was *Elohim*. *Iſaiah* liv. 5. *Thy Redeemer the Holy One of* Iſrael, the *Elohim* of the whole Earth *ſhall he be call'd*. And it is humbly ſubmitted, Whether this Title does not notify his being *the Judge of All*, The Perſon to whom all Judgment is committed, St. *John* v. 22. As it was the Title of the moſt Holy Trinity till then.

THIS Mediator promis'd to be made Man, and ſuffer the Death *Adam*, and indeed all Men, have choſen, as has been obſerv'd in my former Letter, p. 17. § XXII. & p. 19. § XXVI. wherein that Sentence upon the Serpent, *Geneſis* iii. 14. is with great Submiſſion newly tranſlated. Now as this Promiſe requir'd him to be *perfect Man, and in all Things like to us, Sin only excepted*,

excepted: And conſequently not to be diſtinguiſh'd from other Men, but by ſome particular Circumſtances attending his Birth, Life and Death, which ſhould not attend any other Man: It pleas'd God for that end to ſet up *the Nation of* Iſrael, and give them a very peculiar Religion and Laws, to keep them a Nation diſtinct from all the World, till our Bleſſed Lord ſhould come and anſwer the Deſcription made of him by the Prophets of that Nation.

THIS made an Alteration in the Mediatorial Kingdom of *Elohim*. *Firſt*, the other Nations were committed to the Care of the Angels, And *Secondly*, *Iſrael*, who till then were under this Mediator only, were to be under the moſt Holy Trinity in Union with the Mediator.

FIRST the committing the Nations to the *Angels* is aſſerted ——

—— DEUTER. xxxii. 8. *When the Moſt High made* (Goim) the Leaders, *to inherit when he ſeperated the Sons of* Adam, *he ſet the Bounds of the People according to the Number of the Sons of* Iſrael: *Becauſe the Portion of Jehovah is his People*, Jacob *is the Lot of his Inheritance.*

GOIM, the Leaders, may properly denote

the Angels, who at that Time were made Heirs of *Elohim* the Mediator in his Kingdom. And had all of it, excepting only *Jacob*, which Jehovah reſerv'd for Himſelf. So again in the Pſalms, the Prophet reproaches *Iſrael* with Perverſeneſs after that Separation had been made: As is humbly ſubmitted whether the *Hebrew* may not be thus tranſlated.

PSALM lxviii. 13, 14. *If thou hadſt acquieſs'd between the two Diſpenſations, thoſe Wings of the Dove cover'd with Silver and her Pinions with fine Gold, when* Shaddai *diſtributed the Kings therein, thou then hadſt been white as Snow in* Salmon.

THE two Diſpenſations, are the ſame Mediatorial Kingdom of Chriſt, divided into two Parts. One before the Law of *Moſes*, and the other after it. Between which the Polity of *Moſes* was ſet up, as the Body of a Dove between the Two Wings. And we after find the Angel-Guardians of the Nations contending each for his People. The Prince of *Perſia* with the Prince of *Grecia*, and *Michael* the Prince of *Iſrael* with them. *Daniel* x.

SECONDLY, the reſuming the Government of *Iſrael* by the moſt Holy Trinity in

in Union with the Mediator, is asserted — — Exodus vi. 2, 3. — *And* Elohim (the Mediator the then Governor of the World) *spake to* Moses *and said to him, I am* Jehovah, *and I appear'd to* (that is, was Governor of) *Abraham, Isaac and Jacob in* El Shaddai (the one God-almighty in two Natures, the maternally affectionate Preservers) *but I the Supreme Authority, I* Jehovah, *was not known to them* (was not their immediate Governor.)

The Phrases *appearing*, and *being known to*, are thus us'd by St. *Paul*, *Acts* xxiii. when concerning the Person that had the Office of High Priest, in Prejudice of the Heirs of *Aaron*, he said — *I wist not, Brethren, that he is the High Priest, i. e.* he did not own him as High Priest.

And accordingly in the *Psalms*, God is Jehovah *Elohim Sabbaoth*. Jehovah *the* (Three) *Judges, the* (Three) *Sovereigns:* And Jehovah *Elohi Sabbaoth*, Jehovah the *Mediator of the* (Three) *Sovereigns*, very frequently.

Thirdly, at the End of this Second Kingdom, (1.) The Angels were to be displac'd; (2.) *Satan* was to be destroy'd, and the *Kingdom of the Holy Trinity, in Union with the Mediator, was to be made universal;*

ſal; which is the THIRD KINGDOM *of God in this World.*

— FIRST, the Angels were to be diſplac'd.

PSALM lxviii. 12. *The Kings of Sabbaoth did give Place; they did give Place.* This, as is humbly ſubmitted, is the true Verſion.

SECONDLY, *Satan* was to be deſtroy'd, and the Government of the *moſt Holy Trinity, in Union with the Mediator*, made univerſal: As has been ſaid page 13, from *Numbers* xxiv. 19. to which add the *Hebrew* Word *Sarid*.

SARID is the executing an Office. And as it may be done by him who has no Right to it, is an elegant Deſcription of *Satan*, who then pretended to be Governor of the World, St. *Luke* iv. 6.

THIS *Univerſal Kingdom, though not perfectly ſo, is now in Being.* And God is therein recogniz'd both as *Supreme* and *Subordinate*. *Supreme* in the Three Perſons of the moſt Holy Trinity; *Subordinate* in the Character of Mediator. Thus the Church, in the Prayer and Thankſgiving after the *Communion, ſays* — *Through Jeſus Chriſt our Lord, by whom,*

" *and*

" *and with whom, in Unity of the Holy* " *Ghoſt, all Honour and Glory be unto thee* " *O Father Almighty.*" ——— And this is the Kingdom, for the perfect Coming whereof, we daily pray in the Lord's Prayer.

Now the caſting the Devil out of the City was to be done by *him who was to have the Dominion.* And therefore if the Devils were caſt out, that Kingdom was actually commenc'd. This is our Lord's Argument. By this it appears that *he who caſt out Devils, was that very Univerſal Monarch who did it in Virtue of his own proper Power, the Spirit of the Holy One.*

IX. (4.) Our Bleſſed Lord's next Argument appropriates the Title to himſelf. He ſays ———

St. *Matthew* xii. 29. *Or elſe how can one enter into the Houſe of that Mighty One, and take his Veſſels by Force, unleſs he firſt bind that Mighty One, and then he will ſpoil his Houſe?*

The *Veſſels* in the Houſe of the Mighty One are *Men in the Hands of God's Juſtice.* Theſe are of *two Sorts.*

First, thoſe who go out of the World without having heard of the Goſpel: Thoſe are the *Priſoners of Hope in the Pit where there is no Water,* Zechariah ix 12. *The Spirits*

Spirits in Priſon, to whom no Arguments of Perſwaſion had in this Life been us'd, 1. *Peter* iii. 18, 19. St. *Ireneus* quotes a Paſſage out of the *then extant Septuagint* relating to them. ——— "The Lord "God of *Iſrael* remembred his Dead that "ſlept in the Earth, and deſcended to "them, bringing the Goſpel of his Salva-"tion to them." Lib. iii. chap. 25.

THE other Sort of Veſſels are Men who have the Goſpel preach'd to them in this Life. Both theſe our Bleſſed Lord *takes by Force* out of the Hands of Juſtice.

FOR this End he ſuffer'd to be taken from him *by Force* that Glory into which his Human Nature was admitted, *Philippians* ii. 6. He did not reckon the forcible taking away, which came from this, the Human Natures being admitted into an Equality with God; as has been obſerv'd in my former Letter, p. 26. § xxvi. where what is render'd *certain taking away*, ſhould be conſtru'd *forcible taking away*.

Now in both theſe Caſes, the Work of reſcuing Men from the Juſtice of God is, the *proper Act of Immanu El God-incarnate*. And this proves that *the Spirit*, by which this is done, *is the Supreme God-*

God-head in the Perſon of our Bleſſed Lord Jeſus Chriſt.

IX. (5.) THAT the next Argument may have the proper Cogency, *your Lordſhip's* Judgment is humbly appeal'd to concerning *the Verſion* propos'd, and *the Reaſons* upon which it is founded.

THE Verſion propos'd of what our Lord therein ſays is this:

ST. *Matthew* xii. 30. THE PERSON (who is) *not the* (ſame one) BEING *with me, is againſt me. And the Perſon not gathering with me, ſcattereth abroad.*

THE *Reaſons* upon which this Verſion is founded are.

(1) THE *Grammatical Conſtruction* of the *Greek*, requires the Words added between theſe Marks, ( ) ( ) that the Engliſh Reader may have the ſame Notice of our Saviour's Meaning, as the Greek imports.

(2) IT appears by the whole Current of Scripture, that there are but two Perſons, who are the ſame Being with our Lord. Namely, the Father, and the Holy Ghoſt; and if all other Perſons can in any ſenſe be ſaid to be againſt this work of our Redemption, then the Words ought to be ſo render'd.

FIRST, *the Greek* is, ὁ μὴ ὢν μετ εμου

where the *first* Word is, (as Grammarians ſpeak) a Pronoun Perſonal, the *ſecond*, a Particle, the *third*, a Participle, and the *fourth* a Particle, declaring the Union of Subſtance between the Perſons in the moſt Holy Trinity. Thus our Bleſſed Lord himſelf declares the ſame Union, St. *John* viii. 29. *He that ſent me is* WITH *me.* And accordingly the Text in Queſtion is by by *Montanus* tranſlated — *Non exiſtens Mecum.*

SECONDLY, all Perſons, ſave only the two Perſons, who are of the ſame Being with our Lord, may in one Senſe or other, be ſaid to be *againſt Him*, in this Work of our Redemption.

MANKIND are by Nature *Enemies*, and conſequently averſe to their own Salvation, *Rom.* v. 10. When we were Enemies, we were reconciled to God by the Death of his Son.

EVIL ANGELS are much more ſo, which will not be deny'd.

GOOD ANGELS at that Time were Enemies in one reſpect. They had each the Government of the ſeveral Nations of the World. And as that Government was to end when the Kingdom of our Lord ſhould commence, it is not improbable they all might rather deſire the Continuance,

tinuance, than the End of their Authority. We find the Angel of *Perſia*, in *Daniel*, contending with the Angel who was to bring *Daniel* Notice that *Jeruſalem* ſhould be Rebuilt: Which was in order to the Incarnation of God the Son; and that not one held with him but *Michael*, the Prince of *Iſrael*, *Dan.* x. 20, 21. The Prince of *Iſrael* was then *Jehovah* himſelf, as has been obſerv'd from *Exod.* vi. 3. and from *Deut.* xxxii. 8. And therefore the Words in the Text ought to be render'd as above.

Now as to theſe that are *Gatherers* with our Lord, they are thoſe whom he Himſelf ſends. He gave ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors and Teachers, *Eph.* iv 11.

So that from hence alſo it may be concluded, that the Spirit of the Holy One in the following Paſſage is the Supream God-head in his Perſon.

ix. (6.) FROM the foregoing Arguments, our Bleſſed Lord makes an Inference of the Neceſſity of our believing HIM to be the Supream God.

St. *Matt*, xii. 31. WHEREFORE, *I ſay unto you, &c.* as Page 3.

THE Reaſon of the Caſe ſpeaks as much. For the Diſciples of the *Jews*

caſt out Devils in the Name of the God of *Abraham*, and of *Iſaac*, and of *Jacob*; whereas, our Lord caſt them out in his own Name, ſo made them witneſs his being that God of *Jacob*.

AGAIN, He who did ſo, was foretold to *have the Dominion*, and to be JEHOVAH the univerſal *Vice King*, Zec. xiii. 9. i. e. *Mediator*:

AND alſo he was to reſcue us from the omnipotent Juſtice of God; and this without the Aſſiſtance of any Created Being: All which requir'd and declar'd Him to be the *Supream God*; ſignify'd by the Term SPIRIT. And therefore if this be not believed, we have no one upon whom to depend for Salvation. So that not to believe his Supream God-head is in its own Nature *a Sin that could not be forgiven* ——.

—FIRST, not in the *then* Diſpenſation, *the Law given by* Moſes. In which there was no Atonement by Sacrifice, for *Error* committed in denying the Supream God-head of the Mediator. Thus *Eli* to his Sons, of whom it is ſaid, *they were Sons of* Belial, *they knew not the Lord*, i. e. they did not acknowledge JEHOVAH to be thus their Sovereign Lord, (See above

bove Page 21) for which their Father rebukes them, and adds ——.

1 *Sam.* ii. 25. *If any man ſin by miſtake againſt another, a Mediator* (Elohim) *may intreat for him. But if a Man ſin by miſtake againſt* JEHOVAH *who can intreat for Him?* ——

THE Reaſon is becauſe JEHOVAH *and the Mediator* are the ſame ONE BEING tho' in diſtinct Characters, *Exod.* xxii. 20. *He who ſacrificeth to any* (Elohim) *Mediator, ſave to me who am* JEHOVAH, *ſhall be utterly deſtroy'd.*

AND the Text ſhews the Conſequence of that *Error* in thoſe Sons of *Eli.* For it goes on,

1 *Sam.* xi. 25. —— *But they hearken'd not unto the Voice of their Father, wherefore the Lord took his Satisfaction of them.*

HAD there been any Sacrifice appointed for atoning that Infidelity of theirs, *Eli* would have offer'd it.

SECONDLY, the ſame Sin is unpardonable in the *Chriſtian Religion.* The Atonement for all Sin is the Blood of the Lord Jeſus: The Value of which is founded upon *the Oblation made of it by Him thro' the Eternal Spirit*, Heb. ix. 14. As ſuch he made an Agreement for the Reſtoring Mankind by his Death, in

Caſe

Caſe Man ſhould chooſe Death. And when *Adam* made that fatal Option, God the Son, in the ſame Eternal Spirit in which he offer'd it, came and dyed for us. But now if any one denies Him to be that *eternal Spirit*, the Value of that Oblation is taken away.

ix. (7.) OUR Bleſſed Lord is pleaſed to add other Reaſons by which He manifeſts the Title, *Spirit of that Holy One*, to be *His own proper Title*.

St. Mat. xii. 33. *Either make the Tree good and* his *Fruit good, or elſe make the Tree corrupt, and* his *Fruit corrupt, for the Tree is known by* his *Fruit.*

ix. (8.) 34. *O generation of Vipers! How can ye Evil-Beings ſpeak good things? For out of the abundance of the Heart, the Mouth ſpeaketh.*

35. *A good Man out of the Good Treaſure of his Heart, bringeth forth good Things; and an Evil Man out of the Evil Treaſure of his Heart, bringeth forth Evil Things.*

ix. (9.) 36. *And I ſay unto you that for every idle Word which Men ſhall ſpeak, they ſhall give account at the Day of Judgment.*

37. *For by thy (own) Words thou ſhalt be juſtified,*

juſtified, and by thy (own) Words thou ſhalt be condemned.

In theſe Arguments as our Lord confutes the *Phariſees*, ſo alſo *he implies an aſſertion of that Spirit* being his own proper God-head. As a Tree is known by its *own Fruit*, and not that of another Tree. And as they ſhew'd their Depravity by their *own Words*, and not by the Words of others. And as the reſpective Good and Evil Words of good and evil Men are their *own*, — and proceed from themſelves. And as every Man at the Day of Judgment muſt account for his *own* idle Words, and be juſtified or condemned by his *own* Words, and not by thoſe of another, ſo *that* Spirit *in which* this Holy One *Our Bleſſed Lord caſt out Devils*; that Spirit the Blaſpheming whom is Unpardonable, is His own Supream God-head, to whom be all honour and Glory. *Amen.*

x. There might have been *many Authorities* added both of Antient and Modern Church-Writers, who thus underſtand the Term *Spirit* in the Text before us. But as none of them were Inſpired, your Lordſhip's Judgment is intirely acquieſced in.

xi. WHAT remains, but humbly to pray your Lordſhip, that if the Reaſons alledged are ſatisfactory; if the denying the Supream God-head of our Lord, is indeed the Blaſphemy which he has declared unpardonable; if it be that Sin for which "there remains no Sacri-"fice, but a certain fearful looking-for "of Judgment and fiery indignation: "If theſe Blaſphemers are liable to a "much ſorer Puniſhment than they who "deſpiſe the Law of *Moſes*": IF THIS BE ſo, then this moſt humbly prays YOUR LORDSHIP, would uſe ſuch Methods as you ſhall think proper, and as the Providence of God *hath or may* put into your hands, for ſtopping the dangerous Increaſe of thoſe impious Books, which ſeduce unwary People into this Sin; Very dreadful, becauſe unpardonable, and ſo declared by the Judge of all Men.

BEGGING your *Lordſhip*'s Pardon for this ſecond Intruſion, I do my ſelf the honour to ſubſcribe, with moſt profound Reſpect,

Your Lordſhip's,

Moſt obedient and

Moſt humble Servant.